THE READY WAY to Everlasting Life:

OR,

A perfect Remedy against the Poyson of SIN.

In this little Book is contained many severall and excellent vertues, which being wel read, heard, understood, and made use of, it will both direct and instruct all sorts of people old and young, rich and poor, men and women, and children, how to order their lives in this world, so that they may enjoy the blessings which Christ hath prepared for them in the world to come, which is life Everlasting.

Here is Consolation for the Soul.
Here is comfort for the Body.
Here is ease for a troubled Conscience.
And here is content for the mind.

O hear ye this all ye people, ponder it with your Eares, all ye that dwell in the world, high and low, rich and poore, one with another. Psal. 29. 1, 2.

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OR,

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IN the first place, my invitations I prefer to all people, but especially to them that are stricken in age; and are ready to go to to their Grave.

I invite you therfore to observe those directions which are necessary for Salvation; and withall to consider what a smal quantity of time you have to live in the world: we read in the Scriptures that *Adam* lived nine hundred and 30 years, and he dyed, *Seth* lived nine hundred and 12 yeares, and he dyed, and also the dayes of *Canaan* was nine hundred and ten years, and he dyed, and all the days of *Methusala* was 9 hundred sixty and nine years, and he dyed, as you may read it large in the 5. Chap.

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of *Geneſis*. We alſo read and know that *David* was a valiant man, *Solomon* a wiſe man, *Sampſon* a ſtrong man, *Abſolon* a beautiful man, and *Adam* a rich man, for the Lord God made him Lord and Maſter of all other creatures, *Gen.* 1, 28. yet all thoſe dyed, & as they came from the Earth, even ſo they returned to the duſt. What reaſon hath any man therefore in our times to flatter themſelves & to forget that they muſt all go to the earth from whence they came, ſeeing by daily experience that no man can add one Cubite to his own ſtature, nor no man can prolong his own life one hour, nor can all the men of the world reſiſt the will of God, for Gods will muſt be done both in earth and in heaven, as you may read in *Mathew* the 5.

Is the caſe ſo plain then, that all men muſt in a ſhort ſpace forſake the world for ever? why then I would intreat all men to follow theſe directions, and to forſake ſin before ſin forſake them.

Moreover

Moreover I would desire every man and woman that as they would prepare and make themselves ready to goe to a rich and glorious wedding on the very next morrow where is all kinds of varieties of what your hearts can crave, or your tongue ask for, so would I have you every day to make ready & prepare your selves to go to God, as one that have a long journey to go, or to ride, will be up early in the morning to set forward on the way lest by his negligence he should come too late to his journies end, and so be kept out of his appointed lodging: in the like manner I would intreat all those that are willing to be the Servants and Disciples of our Lord and Master *Jesus Christ*, to prepare themselves with all speed that possible they may, or can, to come to the place where their Lord and Master is, which is indeed a place of happinesse: there is mirth without mourning, joy without sorrowing, there is light without darkneſſe,

neſs and life without death, where they that are once brought in, ſhall never be turned out, to which happy and Heavenly place the Lord in his good time bring us all, Amen.

The ready way to the Everlaſting place which is before ſpoken of, I ſhall by Gods aſſiſtance direct you unto.

Your way muſt be, Firſt to ask God forgiveneſſe for all the time you have miſpent, and every day, and every hour to repent you of your wicked living in this ſinfull world: you muſt henceforth whilſt you do live in this world, Pray unto God to give you grace and the aſſiſtance of his Holy Spirit, ſo that you may ever hereafter ſerve God & obey his holy word and will in a better manner then you have don heretofore; you muſt alſo deal your bread to the *hungry* cloath the naked, ſuffer the harborleſſe comfort the fatherleſſe, be good to the poor diſtreſſed widdows, viſit the ſick, and according to your ability do good

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to all men that are in want; for he that ſtopeth his ears at the cries of the poor, ſhall cry himſelfe and not be heard. *Proverbs* the 10.

Moreover, you muſt not think that when you have done thoſe good things which are ere ſpoken of, that you have done enongh to bring your ſoul to heaven without any more to doe, but you muſt believe in *God* the *Father*, *Son* and *Holy-Ghoſt*, and how that Chriſt came that was the only Son of God the father into this world, on purpoſe to ſave the ſouls of all true repenting ſinners, and to be Tormented for us here in this world, becauſe we ſhould not be Tormented in the world to come: as it may appeare in all parts of the Scriptures, which were written from the time of the worlds creation to the latter end of the holy Bible Book, but moſt chiefly the 4 Evangeliſts have every one diſcribed the manner of his comming into the world, the time of his life, the day

of his death, and in what manner, and for what cauſe he dyed: whilſt he lived on the ea[illegible]e ſhewed wonders & did miracles, he made the blind to ſee, the lame to go, and raiſed the dead to life; al which was done to make it known to all the world that he was the wonderful and powerfull *ſon* of *God*, and able to doe whatſoever it pleaſed his Father to have done, & to put us in remembrance and believe that he is the Saviour and redeemer of al that truſt in him; further more, for our ſake he ſuffered hunger, thirſt, cold, impriſonment, reproachfull words, ſpightful deeds, bitter ſtripes, falſe accuſations, taunts and ſcornes, Buffeting, Whippings, and Spittings on the face; And at the laſt, he was Crucified upon a bloody piece of Timber, between 2 notorious maleſactors, being nailed faſt on the Croſs through hands and feet: and now let all Chriſtians not only look upon, but alſo remember to think upon, what Chriſt our Lord hath

undergone

undergone to redeeme our ſouls from the ſlavery of the divel, to bring us into the ſounder belief; conſider what was brought to paſſe through the power of the Almighty after that the Villaines had ſo cruelly murdered Chriſt, which was, and is a King of Kings, and Lord of Lords, *Revelations*: 19, 10. They took him down from the Croſſe, they laid him in a grave where never none was laid before; they roul'd a mighty great ſtone againſt the Sepulchre door, they hired watchmen to keep all faſt, and to be brief, they thought they had made all things ſo ſure, that Chriſt his body ſhould never be removed therehence in haſt, but by the great power of the *Lord* there came a Heavenly Angel to the door of the Sepulchre and rould away the ſtone which was laid to keep Chriſt in the Grave; mean while the *watchmen* being ſorely amazed at the ſight of the Angel, they ran away trembling with fear, ſo Chriſt aroſe from the dead, and

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the grav have no more power over him after that he appeared to his Disciple, and to others several times to shew that he was recovered, and that he had overcome death, but *Thomas* one of his disciples would not believe that the Lord was risen from death, til such time that he put his finger into the wound which the spear had pierced, & seen his hand which had been nayled to the Crosse: wherefore our *Saviour Christ* came into the place bodily where *Thomas* was, and shewed him the side which the Speare had pierced, and the hands and feet of his which had bin nailed to the bloody tree; which when *Thomas* had seen and felt, (he confessed and said unto Christ, thou art my Lord my God) but Jesus saith unto him, *Thomas, Because thou hast seen me, thou hast believed me, Blessed are they that have not seen and have believed.* *Johns Gospell*, 20, 28. All this done to strengthen our beliefe, and to shew us that as he himself is risen from the

the dead and aſcended into heaven, ſo can he alſo raiſe & quicken us if we lay hold on him, truſt in him, & faithfully believe that he came into the world & ſuffered all thoſe things to be done for his love that he bore unto mankind, & to ſave out ſouls from perpetuall damnation. God in his mercy give us grace to make good uſe of our times, and ſo behave our ſelves, whilſt we remaine in this world, that after this life is ended we may injoy everlaſting happineſs in the Kingdome of Heaven with God the Father, through the mighty merits of *Jeſus Chriſt* his only Son, to whom with the Holy Ghoſt be aſcribed all honour, glory, power, praiſe, might Majeſty & thanksgiving, both in this world and in the world to come, Amen.

The next matter is here to be expreſt is inſtructions for youth, which if youth will obſerve and follow they ſhall find it to be ſweeter then the hony, and the hony comb. *Pſalm*, 19.

Solomon

Solomon the wise bids his Son delay no time, but saith thus to all; *Remember thy Creator in the dayes of thy Youth*, as you may read, *Eccles.* 12, 1. which sentence of his may very well agree with the proverb, *How that, that which is bred in the bone will never out of the flesh*, so I say, that he or she that will not serve God when they are young, will hardly be brought to do God any good service when they are old: wherefore I desire all sorts of youthfull people to have a speciall regard to what shall be spoken, and withall to do their best endeavour to follow these instructions, *Ephesians 6 Children obey your Parents in the Lord, & Honour your Fathers and Mothers, so shall your dayes be long. and your lives happy.*

The cause why so many youthful people now a days run head-long into desperate dangers and sudden mischiefs, is this, because they will not hearken unto the words of wise *Solomon*, who saith thus: *My Son attend unto wisdome, and*

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bow down thine eares to underſtanding, *Proverbs* 5. Beloved theſe are precious words, and worth the hearkning unto, for He or She that hath underſtanding can never do amiſſe let the world run which way ſoever it will, a wiſe man will be content with what Eſtate or condition ſoever he be in, whether it be riches or poverty, ſicknes or health, oppreſſion or liberty, right or wrong, all's one to a wiſe man, for he putteth his truſt in God, who will ſurely deliver him out of all his troubles in due time, according as *David* the Prophet ſaith, in his Pſallms, Many and numberleſſe are the Troubles of the Righteous: but the Lord delivers them out of all againe: A wiſe man is able to undergo and endure reproachfull words, evill Actions, Abuſive Deeds; Spightfull Neighbours, Unkind Kindreds: Ye and although it were ſo that the whole World ſhould ſet themſelves againſt him, yet he is ſure that they

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can do no more to him then God will give them leave to do for he hath learned such a faithfull lesson of his Master *Christ Jesus*, that he can say with a safe conscience: *Blessed are they that are persecuted for righteousnes sake*, as you may read, *Mat* [illegible], 10.

Besides a this, wisdome hath a great many Vertues belonging unto her which have not yet been spoken of, as it shall presently be made known to all that will give eare to what shall be expresst in this profitable discourse.

If any one desires to be rich, let them repair unto Wisedome, for without Wisedome there is no good to be done: a wise man is able to discern the good from the bad, the just from the unjust, the right from the wrong, and he that findeth wisdom, findeth life, and shall obtaine favour of the Lord, and how can a man be poor, that hath those blessings bestowed upon him? Proverbs 8, 35.

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Farthermore, a wiſe man will take heed of what company he comes into; for a man cannot touch pitch but he muſt be defiled! Good wine is choſen by the ſmell, by the colour, and by the taſte, ſo muſt you chuſe your Companions by their Religions, by Wiſdome and by vertue, doth not every days experience tell us, How that they which goes & commonly haunteth evil company, are counted to be as bad as themſelves; And have we not heard nor known, that at ſometimes there have true men bin taken in thieves companies and all ſent to Priſon together Yea, and ſome have loſt their livs only by keeping of evill company.

It is an old ſaying, that company is good whether it be to Heaven, or to Hell; but I ſay thus, that one were better go to Heaven alone, then to Hell with a multitude of Wicked People: And better it is to be alone by ones ſelf then to be in company with Ungodly people;

people; a man cannot lie amongſt dogs but he muſt be bitten with fleas, nor can any one haunt and be in evill company, but he muſt be evill thought on and ſpoken of, therefore I deſire all people, whether they be old or young, to be wiſe and to flye from ſin, as they would flye from a biting Viper; and alſo to flye from evill company, as you would flye from the Divell.

And now to conclude, I deſire you all to obſerve and make good uſe of theſe inſtructions, and to lead your lives in ſuch a godly manner whilſt you remain in this world, ſo that after this life ended, *Chriſt* may receive your ſouls into his heavenly Kingdome, *where is Joy world without end.*

FINIS.